

## Behind rice planting ceremony at traditional rice field in Hindu community in Bali

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### ABSTRACT

Balinese Hindus farmers plant rice in the paddy fields is always bound by six things, namely *subak*, *sekaa*, ceremony, *padewasan* (good and bad days / abstinence), The Gods, and Ulun Suwi Temple. This attachment is very visible in each phase of growing rice in fields such as start cultivating the soil, plant, maintain, harvest, store grain and utilize the results. The ceremony is the most dominant of the attachment to encourages work ethics of the farmers in Bali Hindu. Upacara to diligently cultivate paddy for planting is a form of Hindu community in Bali belief, because the rice is believed to symbolize Dewi Sri / fertility goddess that install in Ulun Suwi Temple, that is generally located in the middle of the field on each subak area. However Dewi Sri also believed install in Banua in the complex Besakih temple, a temple that has a very significant ritual status associated with rice. This temple is a place of worship Dewi Sri and agriculture is the main temple in Besakih though agricultural ritual performed in other pretend. Temple which often have similar names to the Banua, or similar functions, are found in many other areas in Bali. In the Banua temple there are two big ceremony, Usaba Bubuh and Usaba Ngeed, ceremonies held at the temple and is traditionally performed during harvest. Ritual importance is shown by the use of buffalo on usaba bubuh, and the procession to the other big pretended during usaba ngeed which celebrates the marriage of Dewi Sri and Rambut Sedana. Goddess Uma/Dewi Sri as a symbol of fertility, while Rambut Sedana as a symbol of prosperity. Dewi Sri is associated with rice plants while Rambut Sedana is associated with money. Ceremonies for planting rice in paddy imbued by the spirit of fertility and prosperity so as to build a work ethic of farmers in cultivating the soil, planting, nurturing, harvesting, storing agricultural produce (rice) which is used for three things for offerings, daily necessities and economics.

**Keywords:** Subak, Mabyukukung, Dewi Sri, Nini

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## 1. INTRODUCTION

Farming community in Bali, synonymous with people of religious. Since ancient time until this moment, the activity in the field never pass ordinances performed the ceremony in his ancestral farm. Each phase of growing rice in particular in the fields are always accompanied by religious ceremonies ranging from cultivating the soil, rice planting, maintaining, after rice containing, before harvest and to store grain in barns. Believing in the ceremony when the farmers plant rice in the rice fields is driven by the teachings of Hinduism called yadnya, which come from the root 'yaj' means to adore / give or make holy sacrifice. The word is also meant to act as an intermediary. In the Rg Veda VIII, 40. 4. means sacrifices or offerings (Pudja, 1985: 104). The actual meaning of yadnya is sacrifice / offerings in sincere manner. Everything that is sacrificed or offered to God with full consciousness, whether it be thoughts, words and behavior are sincere for the sake of the livelihoods of the universe called yadnya. Ceremony in a series of planting rice in field is oriented to maintain life in this world. Described in Atharwa Veda life will be sustained throughout yadnya if it is continuously done by human beings. Similarly Yadnya is the center of the universe or the Supreme Bhuwana as described in Yajur Veda. Besides as the center of the universe, yadnya also an ongoing source of life cycle called Chakra Yadnya. If this chakra is not spinning then this life will suffer and move to destruction. In the Bhagavadgita

III, 9 and 12 described that each do the job ought to be done as Yadnya. God takes care of people and all creation. Man maintains his relationship with God in the form of bhakti. The inter-breeding is a supreme virtue (Pendit, 1988: 88). This will underlie farmers in Bali ceremony as yadnya behind planting rice in the fields. While the results of the rice use is divided into three namely, to the ceremony / offerings, economic and consumption. Paddy planting ceremony was divided into four phases, which is at the time when cultivate the land, planting, rice harvest and after harvest.

## 2. SCOPE OF STUDY

### 2.1. Work Stages in the Fields and the Ceremony

The farmers in cultivating the fields can not be separated from the water, then they gather themselves in an organization called subak. The Subak have religious ties with temples like Pura Ulun Empelan, Ulun Suwi, Ulun Uma, Pura Bedugul and the like. Pura Subak is a functional status in whole the profession regarding religious acts (Ardana, 1990: 5). In this subak, farmers in Bali set the irrigation problems mutually to improve water flow. Historically the establishment of subak organization has existed since 1071 AD, it was contained in Pandak Badung inscriptions that mention the word *kasuwakan* that is now known as subak in Bali. Quote the following inscription: ... *angken asuji mwang angken cetra suklapaksa, mwang Yatna ta ya irika, ayua kna lkang knapanya ri kasuwakan rice lake telu Tembuku*

*galeng* ..... meaning: "...every month of 3 and month of 9 *paroterang* (calendar) then they get ready, they will fix his cultivated fields, in kasuwakan telaga 3 empangan .... (Raka, 1981: 6-7). According to this inscription subak is called as *kasuwakan*. Subak organization is very big role in regulating the distribution of water flow through the rice fields. Distribution of water starting from the first plowing a field called *Nyumunin*, followed by *mungkahin*, *ngelampit*, *melasah*, *memula*, until the *nyag* still need water. After rice got the seed water supply is reduced. If the water is not in a good setting then there is a crop failure. Subak has an important role in regulating the flow of water to the paddy fields, ceremonies at Pura Ulun Suwi that is also very important to ask the blessing and salvation to God in the work and get abundant results. Farmers in Bali always perform the ceremony as a symbol of good connection with the nature. The processing in the field can not be separated with a ceremony and a good day. Simply consists of the following:

### 2.1.1. Ceremony during the Soil Processing

Prior to planting rice begins with *ngendag*, *ngempesin*, and *melasah* than followed by *mewinih*. All activity is accompanied by ceremonies and good day to work in the fields to avoid restrictions.

First, **Ngendag** (start working in the fields). The farmers in Bali for the first time down to the fields to cultivate their lands called *makal / nyumunin*. They do a ceremony called *Ngendag* (ceremony began working in the fields). This ceremony is done with the goal of salvation to God and begged permission to declare that Earth Mother granted safety in tilling the soil. Means are adjusted for the ceremony to begin to cultivate the land, in Bali known as *pancawara* (umanis, pahing, pon, wage, kliwon) namely:

- On Day Umanis: using *tumpeng putih* with *raka geti-geti*, *canang burat wangi*, *lenga wangi* worship facing east.
- On day Paing: using *tumpeng merah* with *raka geti-geti*, *canang burat wangi*, *lenga wangi*, worship facing south
- On day Pon: using *tumpeng kuning* with *raka geti-geti*, *canang burat wangi*, *lenga wangi*, worship facing west.
- On the day wage: using *tumpeng hitam* with *raka geti-geti*, *canang burat wangi*, *lenga wangi*, worship facing north.
- On the day kliwon: using *tumpeng brumbun* with *raka geti-geti*, *canang burat wangi*, *lenga wangi*, worship facing the middle.

Mantram:

OM, *Bhatara Sri aja pegat guru, sri, sri wastu swaha*, translated OM God as Dewi Sri not to drop out of the grace of Lord Guru, you are the servant of Sri goddess worship.

After *Ngendag* ceremony is completed it continued with the farmers hoeing rice field three times right in the middle of taking water (*pangalapan*). Farmers are not going to continue to work on that day, they will continue on another day, today it is a taboo to continue working in the fields because it is believed if continued will result in rice plants be attacked by pests (*katiben sasab marana*). Good day to start work in the fields; Redite / Sunday tang / pang 12, 15, Soma / Monday tang / pang 11,15, Anggara / Tuesday tang / pang 10,15, Buda / Wednesday tang / pang 9,15, Wraspati / Thursday tang / pang 15, Sukra / Friday tang / pang 7, 15, Saniscara / Saturday tang / pang 6,15.

Second, **Ngempesin and Ngelampit**. *Ngempesin* conducted by farmers a few days after they did the ceremony of *Ngendag*. This *Ngempesin* is the first phase of activity cultivate the land to grow rice in the rice fields. The farmers plow their fields using cattle. This stage of farmers plowing up about 3 hours for cows not exhausted. Very rarely there to impose his cows up to 4 hours of work plowing fields. Farmers see the condition of the cow, if the cow has looked terrible then plowing activities cease immediately. Then the next day continued plowing. When

finished plowing the field, then continued with *ngelampit* activity. This activity aims to soften the soil.

Third, **Mungkahin**. After a few days on the ground soften, then continued with *mungkahin* activity (plowing again) to finalize the processing of land. Plow land at that time was not as hard as when *nyumunin* (first plowing). *Mungkahin* is intended that all remaining plants could be used as fertilizer, meaning grass / leaves are already on the ground behind when *ngelampit* reversed while the grass is still living on the land will be embedded into the ground.

Fourth, **Melasah**. Tillage latter with *melasah*. Tools used are mats. This *Melasah* softening and flattening of paddy land to be planted with rice. This *Melasah* requires precision in flatness of the ground look. If there is land lower than the others then immediately leveled, if not so then paddy land will be submerged in the water section.

Fifth, **Mewinih** / Create seed of Rice. *Mewinih* means farmers sow rice seeds. Grain usually first sprinkled with sandalwood water and Kumkuman / water immersion of various flowers. The farmers now have less to do it this way given the difficult search for sandalwood. The purpose of sprinkling by water of sandalwood is to make sure the quality of the seeds and free from pests and diseases. This was followed by a *upakara sega* (white and yellow rice) and *nasi kojongan* aimed presented to the goddess Ganga ring Danu (Goddess Ganga that is located in the lake), mantram:

*Om indah ta kita cri weruh hulum katatwanta, yana liring paksa pati, kitiran putih sakeng swarga sangkala hulun angukuhin anak bhata rakryaning medang kinon ira umapag gatinin ri kita. Om Cri Cri namah swaha.*

Once completed proceed to take the seeds sown and planted in a nursery that has been followed by installing *sawen* prepared as a special mark, and on the front / upstream cultivated turmeric / and keladi / taro as symbolic fertile plants. Farmers also perform the ceremony for the safety of rice seeds during seed has not been planted on good days, like the day Anggara Kasih / Keliwon, Buda Keliwon, Saniscara Keliwon / Tumpek, offered 3 *takir* of sacred porridge in the nursery to grow and develop perfectly, delivered with spells:

*Pukulun Sang Hyang Naga Anglinggihin bumi patala mwah sira angisi sarwa tumuwuh hlun akon angundurakena halahali sakweh amigrahana, sakwehning wighna swaha* (yes god dragon that ruled the earth and its layers and the master of all plants, the servant begged to avoid all the pests that will interfere with this plant, thank you).

While waiting for the seedlings are ready for planting, farmers continue working their fields fit either day or dawuh / right time, such as: Sunday morning at 07:00 to 07:54, 10:18 to 12:42 o'clock noon, and evening hours 22.18-24. 07:54 to



*Ngendag / nyumunin* (first time plowing)  
Domumen Sudiana, September 2012



10:18 hours Monday morning, and evening hours of 24.42-03.06. Tuesday morning at 10:00 to 11:30, 13:00 to 15:06 o'clock noon, and evening hours of 19:54 to 22:00 or 23:30 to 01:00 hours. Wednesday morning at 07:54 to 08:30, 11:30 to 12:42 o'clock noon, and evening hours of 22:18 to 23:30 or 02:30 to 3:06 hours. On Thursday morning at 5:30 to 07:54, 12:42 to 14:30 o'clock noon, and evening hours 3:06 to 05:30 or 20:30 to 22:18 hours. Friday morning at 8:30 to 10:18, lunch at 16:00 to 17:30, 17:30 to 7:00 p.m. or evening hours 24.42-02.30 hours. Saturday morning at 11:30 to 12:42, 22:18 to 23:30 at night (Yuda, 1993: 6).

### 2.1.2. Planting, Maintaining Rice and Harvest

First, start the file / Planting Rice. A good time to plant rice, are usually sought after by *subha dewasa* by people who is working. Used for this calculation is based on the day of his birth with their *Sapta Wara* and *Panca wara* for determination of the offerings.

Guidelines on the *Sapta Wara* as a partner / friend and as wages / enemies for rice cultivation is as follows: Born on the day of Redite (Sunday) the partners is Wrespati / Thursday and Shukra / Friday, while the enemy is Soma / Monday, Anggara / Tuesday, Buda / Wednesday, and Saniscara / Thursday. When was born on the day Soma / Monday, then his partner is Anggara / Tuesday, Wrespati / Thursday and Shukra / Friday. While the enemy is Redite / Sunday, Buda / Wednesday, and Saniscara / Saturday. Born on Anggara / Tuesday, then it partner is Soma / Monday, Buda / Wednesday, and Saniscara / Saturday, while the enemy is Redite / Sunday, Wrespati / Thursday and Shukra / Friday. Born in Buda / Wednesday then it partner is Soma / Monday, Anggara / Tuesday and Wrespati / Thursday while the enemy is Redite / Sunday, Sukra / Friday and Saniscara / Saturday. Born at wrehaspati / Thursday then it partner is Redite / Sunday, Soma / Monday, Buda / Wednesday, Sukra / Friday and Saniscara / Saturday while the enemy is Anggara / Tuesday. Born at Sukra / Friday then it partner is Redite / Sunday, Soma / Monday, Wrespati / Thursday while the enemy is Anggara / Tuesday, Buda / Wednesday and Saniscara / Saturday. Born at Saniscara / Saturday then it partner is Anggara / Tuesday, Buda / Wednesday and Wrespati / Thursday while his enemy is Redite / Sunday, Soma / Monday and Sukra / Friday.

Stages of the rice planting, the farmer offered *Nuwasen* ceremony in order to make fields sterile, in order not to be disturbed by a variety of creatures that harm, in Bali called *Bhutakala*. The offering as follows:

Ceremony *Nuwasen*: The offerings are *bungbung sujang*, *Baas nyahnyah*, *nyuh menyahnyah*, *tipat kempul*, *metabug* in *pundukan* under *sanggah*. Day plant, *nuasin kala*. Good day for planting rice is when *Hayu Badra*: good for farming which comes on Redite / Sunday, Soma / Monday tang 7,10, Anggara / Tuesday tang 3, Buda / Wednesday tang 12, Wraspati / Thursday pliers 10, Sukra / Friday tang -, Saniscara / Saturday tang 11. Offering in every corner of the field using *cawu petik* 6 pieces and *cawu mumbul* 1 piece (Pardika, 1988: 21).

Second, *Mubuhin (majampi bulih / seed)*. *Mubuhin* ceremony held after the rice planting. This ceremony is also called *upakara pejampi* pleased in *pangalapan* form: *bubuh putih* covered by *suyuk* 5 *tanding*, *canang sari* 1 *tanding*, *bija kuning*, *jerimpen*, *ulam ayam panggang*, *panyeneng*, *segehan cacahan*, dan *sampyan gantung-gantungan* delivered with:

*Om insun anembah Bhatari Istri, insun amersihin, kayu purwa saboga ring awak sariranku. Om Brahma kang tinanem, Wisnu kang tinanem, Iswara kang tumbuh Om (God worshiped as Batari (queen), your servant clean the field, wood samboga in the body your servant, who planted Brahma, Lord Vishnu in the planting,*

growing Dewa Iswara.

Third, *Nyiag*. Farmers clean the grass parasite called *nyilag*, this activity is done after 12 days old rice or *Tutug Roras Dina* (paddy crop was 12 days). A dedicated ceremony: Banten *bubuh* covered with *suyuk* bunter 5 *tanding*, *peras*, *panyeneng* dan *canang sari*, delivered by mantram: *Om insun anembah Bhatari Pertiwi sampun anguripaken tatanduran parin insun presidha nyeneng pari purna*, meaning: We thank to the Lord Pertiwi / manifestation of God who controls the land, because we have started the rice plants grow well).

Once offering completed, the five of *Bubuh* offering which covered by *suyuk* each put on the east, south, west, north, and in the middle while the *peras*, *panyeneng*, and *canang sari* offered in *pangalapan*. The ceremony is meant to express gratitude for the rice has begun to grow (*mara inget*). This offering is intended to provide safety for the land in rice plants grow well in order to produce pithy grain.

Fourth, *Kakambuhan* (42 days old rice plants) After a month and *pitung dina* (seven days) old rice plants of the month called *tutug kambuhan*, which offer the upakara: *Bubur putih* 5 *suyuk*, *canang sari satu tanding*, *panyeneng*, *artha* 5 *keteng*, *canang burat wangi lenga wangi*, *tipat nasi akelan maulam taluh bekasem*, *pencok kacang*, *segehan kepel maulam bawang*, *jahle*.

When offered the farmers say the mantram: *Om Sang Naga Raja, hulun ananem sri, den dadi angganira aneng samudra anelingkaring sapta patala, mangkana tani bhatar sri tumuwuhin sawah, metu ibek mumbul* (Yes the Dragon King, your servant grow rice, make yourself ocean encircling the seven layers of the soil, thus giving Sri goddess of fertility to the fields, appears fully dense).

Purpose of this ceremony is presented to the farmer begged the goddess Dewi Sri ruling over rice / fertility in order to give the power of grace, so that later paddy rice bear



Farmer in the process of Byukukung Ceremony  
Sudiana document, December 2012



Farmer offering Byukukung in the rice field  
Sudiana document, December 2012



abundant fruit

**Fifth, Wusan Majukut** (finished cleaning the field). This meant farmers cleaning plant that is seen disrupt in the rice paddy, the activity is completed by upakara: *daksina, tipat kelanan, tegteg, rantasan, beras sokan, panyeneng, canang satu tanding, segehan kepel* contains onion and ginger, the mantram: *Om Sri Bhatari Sri teka Sri werdhi ya namah swaha, paran araneki, tumuwuh ring telaga lor adoh lor, adoh kidul, dukut siwarane, Sang Gandayana, Sang Gandayani. Om Sira Bhatari Sakawetan sangkan ira, teka saking kahyangan ira, teka mubug anyoleran.*

The ceremony is performed in order to plant rice crops free from parasites that interfere with fertility, the farmers do the cleaning for the grass that interfere, also and with a request for goddess Sri to give strength grows on rice like a beautiful girl fell from heaven and gives grace to be fruitful once.

**Sixth, Ngisehin Ceremony.** The ceremony was performed by the farmers in Bali when the rice is growing well or *ngatepin, serab*, offered the upakara pangisehan: *Tipat kelanan and canang satu tanding* presented to Lord Surya, Lord Bedugul and Lord of Mount Agung. Than also *Sorohan, peras, lis, penyeneng, pabersihan, solasan, rantasan putih kuning, segehan putih kuning with ulam kuning telur*, dedicated to Dewi Sri. Delivered with mantram:

*Om Mangirut-irut tanganku kiwa, mangumpul tanganku tengen, angumpulaken pering ring jagat bhuwana kabeh, apan gaga sawahing hulun, pakumpulan ining sri kabeh.*

*Om Sri mondel, om sira Bhatari Sri lor, wetan, akumpul, sira ring madia, sira Bhatari lor, kulon akumpul sira ring madia ring gaga sawah ing hulun, pakumpulaning sri kabeh, den dadi tan luwangan ing Bhatara ring Gangga, cinibuk tanpa long sri mumbul, werdhi.*

*Om Sri kumpul, sri tel-tel, sri wetan, sri Kidul, sri kulon, sri lor, akumpula ring gaga sawahing ingulun, om sri teka kinurunaken Hyang-Hyang ing sri.*

Meaning:

O Lord my left hand is picking, then right hand collecting, I gather bamboo in this nature, the paddy in my field, a gathering place of Lord Sri. Yes, God is called Lord Sri that is fertile, OM Lord Sri in the north, in the east, gathered in the middle, the Lord Sri is in the south, in the west, you are gathered in the middle of my rice paddy, Lord Sri gathering all, may never be empty, thanks Lord Ganges, taken not far past the advent of Lord Sri, survived last long. OM Lord Sri, filled with Lord Sri, is in the east, south, west, north, gathering in my rice paddy, Lord Sri came to give all fertility. Through this ceremony the farmers express gratitude to Lord Sri and excited for rice in rice fields had good results, however they still expect still gathering bhatara sri to provide fertility in rice to harvest.

**Seventh, Installation Sunari, Kekiling by Farmers.** Installation of a musical instrument and *Pindekan Sunari or kekiling* by farmers in Bali is believed to be of Lord Sri pleasure. Sunari made from a piece of bamboo that were given small hole with a variegated form, when the wind reached, a sound melodious and smooth, pleasing to the ears for people who listen to it. Likewise *Pindekan or kekiling / propeller* made of bamboo or wood chosen also issued a naturally melodious voice. In the current era where Sunari has thinned / rarely, but first in each of their fields upstream established a Sunari accompanied *pindekan* and below made a small hut where farmers take shelter during flush birds while listening to the smooth and melodious voice. Smooth and melodious voice was not heard by the farmer alone, but according to trust old people in Bali, is also the goddess Sri's *oneng-onengan*. Smooth and melodious voice can provide the stimulus to plant rice in particular, because, according to the investigation in the West Country, the herbs can also be heard. With a soft and melodious voice, plants can live and thrive and provide a more



Rice farmers Cutting the rice in Ngetusin Ceremony  
Sudiana document, December 2012



Creating Symbols Nini / Dewi Sri  
Sudiana document, December 2012

satisfying, unlike loud, boisterous and rowdy the roots of plants easily broken and the plants wither and die quickly. When internalized in depth with mounting Sunari, fertile rice plants can be when they hear the sound Sunari and calm and happy farmers waiting for the rice so that destructive interference of animals are blocked, Sri Bhatari be happy and natural environment / rice paddy where growth is also beautiful.

**Eighth, Mabyukukung** (rice was yellow). Gratitude is also expressed to the Lord when rice farmers have yellowed or have older, generally less than 3 months old, the farmers do *mabyukukung* ceremony with offering:

1. *Daksina, tipat kelanan, jerimpen, kukungan cawu gede 1 dan canang 1 tanding* is offered before the Dewi Sri.
2. *Cawu alit 4 tanding* is offered before the Lord Surya, Lord Mount Agung, Lord in Bedugul.
3. *Nasi takilan, tipat kukur berisi ulam burung petingan, tabuan, subatah* and *sudang* are all fried, offered before the Sedahan Carik.
4. *Nasi takilan* contains with *ulam betutu ayam sabulu bulu* also with *serabut kelapa* at the top of *lidi 11* peaces with *sawen kayu pucuk dadap 3* peaces.

All these ceremonies aimed presented to Rare Angon. In this ceremony delivered mantram: *Om eka adnyana dwi urip, panca pramana duking dukut, hana kaputusan dwara silyar, hayu tang hurip, Om Sa Ba Ta A I, namah ciwaya*, meaning, Oh God, in the intelligence of two lives, five power in the plants, there is power shining, happy in life, OM sa ba ta a i na ma si wa ya.

The purpose of this ceremony to give thanks to the Lord Shiva which gives all the lives that have rice ready for harvest.

**Ninth, Sadurung Manyi (Before Cutting Rice).** Before cutting the rice, it is offered an offering under the *Pananduran*, directed to *Sedahan Bejulit* and *Sedahan Yuyu*. Snack steamed contains unti, banana sasih ripe, brown, white, yellow rice 5 takir. To the Chief of *tumbuk* and *Sedahan* offered with *nasi takilan berisi ulam ebat-ebatan*

*urab merah, urab putih* to appeal the safety to the Bhuta Kala Dengen.

**Tenth, Ngetusin** (harvesting rice by hand). At the time of the ngetusin farmers cut rice harvest by hand making that goal a symbol of the goddess Sri. Usually the amount deducted and placed eleven rods in a place for a ceremony that is usually made of bamboo at the rice field. Then the farmers to present offerings of: *Tipat kelanan, rayunan with tangkih*, the number is corresponds to the *urip* at the time of cutting rice, *nasi segehah kepel* contains onion, ginger, *canang sari, sampyan gantung-gantungan* and *sawen kayu dadap* offered before the Dewi Sri. At the time, delivered with mantram: *Om Sri maha dewi ya namah* (utter respect and gratitude to you Dewi Sri ruler of fertility).

In the ceremony, the farmers make a symbol Nini or Dewi Sri for to manifested Fertility Goddess in which rice will take to the house after the harvest. Through this ceremony the farmers begged that harvest could get used sparingly in Balinese called *mesari*.

### 2.1.3. The Ceremony after Harvesting

**First, Mantenin rice at Lumbung.** The farmers in Bali after they put the rice harvest in the barn, before storing in the barn so the farmers must first conduct a ceremony aimed presented to Dewi Sri as a spark of gratitude and thanks to the success of the harvest and begged to be always blessed, so sparing in the use of riceday to day.

- Upakara at natar, such as: Caru berumbun and segehah agung.

- In front of the barn door, comprising: Nasi pangkonan putih, ulam putih telur are laid facing east. Nasi pangkonan merah, ulam kacang-kacangan placed facing south. Nasi pangkonan kuning, ulam kuning telur positioned toward the west. Nasi pangkonan hitam, ulam jenis-jenis ikan sungai, placed facing north. Nasi pangkonan brumbunan, ulam campuran, placed in the middle.

- The ceremony in the barn: at a simple level, the offering: daksina, peras, ajuman, ketipat kelanan and canang burat wangi lenga wangi. Greater extent offering, will be: those of all the simple one added with suci 5 soroh and its compliance with the following provisions: Suci that is pleaced at the east is offered before the goddess Uma. Suci that is placed in the south presented to the goddess Sri Saraswati. Suci placed in the west, offered before the goddess Sri Maha Dewi. Suci placed in the northern presented to the goddess Dewi Sri. Suci placed in the middle presented to the goddess Saraswati.

Especially suci in the middle, equipped with *tumpeng agung, tadah pawitra, pabersihan* some kind of *caru* contain bay rice and rerasmen and equipped with *ayaban piodalan alit like sorohan dapetan tumpeng pitu/sasayut peras pengambyan, sorohan dapetan tumpeng solas*. Additionally when do offering, also offer an offering at the well, place of rice, place of water, at agricultural tools and other equipment alike (Panca Yadnya).

**Second, Nedunang Padi saking Lumbung / Lowering Rice from Lumbung.**

Lowering the rice for the first time from the barn. After the rice was for three days in a barn, and then be lowered, delivered an offering: banten tipat and canang sari satu tanding, delivered with mantra: *Om sri tumedun anteg mandel*.

Once completed the ceremony itu continued by lowering rice and used for processing rice and other ingredients. Gumpang that is the stalk and the rice bran after processed for the first time be brought to the rice fields to be burned with rice offerings, offered banten nasi satu tanding with ulam sambal tingkih and vegetable offered to Sedahan Juru Tumbuk that the Kala Dengen not interfere in the fields.

**Third, nyimpen beras di Pulu** (rice store in Pulu). After becoming rice, then they went on to put the rice in a place called pulu or a barrel-shaped clay, which is preceded by the holy water sprinkled utter mantra: *Om wighna sukha pawitra*



Mantenin Padi ceremony at Lumbung  
Sudiana document, November 2012



Storing Rice ceremony at Pulu  
Sudiana document, November 2012

*namah swaha, Bhatari Sri alaki rabi lawan rambut sadhana, getting tan pegat, imbuh tanpa elong sinduk tan enti, teka saking tan hana, Sri mandel, Sri Mumbul, mumbul, mumbul*, meaning: OM Lord, I say happy, Lord Sri fused with Ida Ratu Rambut Sedana, cut not broken, grow relentlessly, never taken out, comes from the unseem, from the ubiquitous rice, rice may come on without stopping.

## 2.2. Some Believed in Bali Hindu Farmers to Work in Rice Field

### 2.2.1. Sacred Day is Precepts to Work in Rice Field

The believe of farmers did not start working in the fields, such as, on the day Anggara Kasih / Anggara Kliwon, because on that day is a good time to worship Ida Sang Hyang Wasa Widhi / manifestations that install in holy places to invoke safety. Similarly, on the day Kajeng Kliwon, farmers will not want to work in the fields, because Kajeng according to calculations in the tri wara padewasan aimed at Bhuta which in the view of Hindu religion is a negative force, which is always disturbing human life. There is a belief for Hindus in much less time Kajeng Kliwon not want to decapitate, despite landslides flooded rice field dikes, because that is attached to the beheading Kajeng / Kajeng Keliwon can adversely affect the stability of the mind and human life. By not want to work on Anggara Kasih, Kajeng Keliwon, then the farmers will be able to concentrate to adore Ida Sang Hyang Widhi Wasa and maintain harmonious relations in terms of Tri Hita Karana, concerned with Parahyangan, pawongan (other farmers), and palemahan / natural environment. Other beliefs are farmers plowing their fields would not that put cows on day wraspati / Thursday. Will it be based on wariga instructions, in



accordance with *pangider-ideran*, Thursday, located in the southeast by the number urip 8, God Mahesora, equal to the number of urip in madia / middle is 8, the place of Lord Shiva and his vehicle is bull / cow. He was not *mamada-mada* to Lord Shiva, the farmers do not want to hijack wear cow on Thursday, as had been done previously by one of the farmers to be bad, where the plow was taken by the cow to fall apart. This belief is rooted in the farming community in Bali from the past until now and still make a byword.

### 2.2.2. Some Precepts For Farmers

**First, Farmer Not Dare to Make house in Pangelengan.** In the belief of farmers in Bali, farmers are not allowed to make a cottage in "Pangelengan" field. Pangelengan is a limit in the form of paddy dike, which limits the rice farmers with other farmers. Making cottage in Pangelengan can lead to something undesirable, because it would hinder the activities hut other farmers. With that obstacle, they will over time cause annoyance and often squabble between one farmer to another fellow farmers and can affect the harmony with the environment that automatically also affect the disharmony between farmers and Ida Sang Hyang Wasa Widhi. The emergence of a sense of annoyance / upset facilitate the entry of bhuta kala influence which causes farmers pain. To avoid this, it is making a cottage on Pangelengan ban, so that farmers living harmony with Tri Hita Karana Trihita.

**Secondly, do not dare sifts Rice in their birthday (otonan).** Otonan day is the anniversary of one's birth are worth doing in life / is celebrated to cleanse and purify birth and his inner being applied to Ida Sang Hyang Wasa Widhi / manifestations. Otonan day held once every six month/210 day coincided with the day / Saptawara, pancawara and wuku that can not be promoted or pushed back, thus requiring focused attention. If it was also used to work in the fields, the attention being bifurcated or branched, allowing opposition will emerge in the family that causes a sense of anger can disrupt the harmony of Tri Hita Karana.

### 2.3. Analysis in Rice Paddy Planting Ceremony in Bali Public Belief

Agriculture in Bali can not be separated with the teachings of Hinduism. This relationship very clearly visible in the case of farmers cultivating the fields to grow rice. There are two influences of Hinduism in planting rice in the fields, which is doing the ceremony and chose a good day. Implementation of the religious ceremony starts from the beginning to cultivate the land called *mungkahin / nyumunin*, followed by nursery / *minih*, then planting rice, the ceremony was also performed when rice is contained / shard rice, rice picking / harvesting / *Manyi*, and to the process of storing paddy. All ceremonies are performed so that the rice was intended fruitful results are abundant, and inexhaustible when used (Sudiana, 2007: 21). Agriculture at the ceremony in Bali on an underlying belief in God to ask permission and blessing that all processes or agricultural activities went well and the results are always plentiful.

Belief in the Hindu community in Bali, that plants have a soul that needs consecrated as well as people of Bali are consecrated from the womb to death. Growing plants also consecrated from seeding to harvest. Plants including rice plants are said to have *eka premana* (has power only), the animals have a *dwi premana* (have power and words), while humans have *tri premana* (soul, power, and words) meaning the most perfect human being. Even though the plant has *eka pramana*, for the Hindu community in Bali is very helpful plant and animal life of man. In Sarasamuscaya 135 as described by do the best to livelihoods of all creatures that do have mercy on all beings, because they ensure the enforcement *caturwarga*, namely *dharma, artha, kama, and moksha*.

If you take his life, how it was not destroyed by it, so people who take care of the livelihoods of the creature, he that is called uphold *caturwarga*, called *abhutahita*, if the things that are not maintained or protected (Kadjeng et al, 2003: 110). It was described in the holy scripture of Atharvaveda VIII.10.18. *Tasmad vanaspatinam samwatsare,*

*vrksanam api rohati* means the plants have souls, therefore, their wounds healed in time (Titib, 1996: 625). In general Hinduism in Bali for the love of plants is symbolic with the ceremony, both ceremonies *tumpek wariga* and *tumpek pengatag*, *tumpek penguduh* or *tumpek Bubuh*. *Tumpek pengatag* came from the Balinese language, the root "ngatag" which means to tell someone. While in planting paddy similar ceremony is called recurrent (*Mabyukukung*) ceremony when the rice will turn yellow.

The farmers in Bali did not dare leave the ceremony primarily related to field problems, because there is a belief if it does not perform the ceremony especially in Ulun Suwi then the farmers will not be able to enjoy the fruits of the field. It is described in the Puranas Pura Masceti as follows: ..... *asing mangencak aci-aci di ulun swi makadi panyungsungan dewa ring Masceti, makadi Rambut Sedana, miwah Bhatara Sri, moga tan pamukti sarining sawah, uwug ring pejangan, ring padepukan, ring catuan, ring pangan kinum, sarining sawah sami mantuk ring Bhatara ring Gunung Agung, ring Gunung Batur, trak ikang bhuwana, akeh sasab mrana*. Means: he who forget or leave the ceremony at Pura Ulun Suwi, which is the place of worship of Lord Sri and Lord Rambut Sedana, may not enjoy the fruits of the fields, in the extravagant, wasteful on *depukan, catuan* (rice measure name) as well as wasteful in food and drink, because all the juices will return to the field results of Mount Agung, Mount Batur, famine situation and many pests (Krisnu, 1991:6).

The ceremony is performed in the fields and in the temple relating to agriculture, both at Pura Ulun Subak, Ulun Swi, Ulun Danu, Pura Masceti, Pura Bedugul, Pura Alas Angker, Pura Alas Arum and other swagina temples related agriculture is *penyungsungan krama subak*, the belief that the implementation is able to control crop pests and can provide abundant results. It can be read in the Lontar Sri Tattwa as follows: *mwah hana tawur ring desa tepising sagara, penanggluk merana ngaranya, manista, madya, utama, nangken tilem sasih ka nem (posya). Ke pitu (magha), Ka wulu (Palguna), nangken tahun gelarakna, gring tatumpur, tikus, walangasangit, salwiring merana ring desa, ring tegal, sawah maradenya*. Meaning: and no *tawur* ceremony in the village and on the beach, penangluk merana, degree ceremony small, medium, and large, in every *tilem on sasih kenem* (in December), *sasih kapitu* (in February) each year held. All types of pests in the village, gardens, and fields, will stop by him (Arwati, 2007: 33-34).

In addition to agriculture in Balinese society is accompanied by various ceremonies, agriculture is also accompanied by a calculation of the good and avoid the taboo / day are not good to cultivate the land, planting rice, harvest and store grain in barns. *Dewasa Ayu* (good day) is derived from the Balinese calendar. Balinese society believes good days and bad days in Bali in agriculture will affect the outcome of the crop at planting. Calculation of good and bad days as well as in agricultural ceremonies in Bali is most visible in the case of farmers plant rice in the rice fields. The farmers in Bali always follow the good and avoid the prohibition. In planting paddy farmers always follow good day for planting trees, such as *Ingkel* the amount 6 days, namely: *taru, buku, sato, mina, manuk, wong*. *Saptawara* the number of 7 days, ie Redite, trees should be planted only tree that completely segmented (*sarwa buku, ruas, soca*). *Soma sarwa* bulbs (umbi). *Anggara sarwa* leaves. *Budha sarwa sekar* (leaves). *Wrehaspati sarwa wija* (seed). *Sukra sarwa mawoh* (fruit). *Saniscara sarwa turus* (pillar).

Balinese farmer believes that planting trees well beyond the already established then the result will not be in line with expectations. For example: on Sunday farmers avoid planting rice because on this Sundays is special to plant trees segmented like bamboo, cane and the like, and *vice versa*. People in Bali aware of each tree will be cut down, there's time to plant trees all (*dewasa*). At the very time *ingkel taru* banned cutting trees. As for the plant should be tailored to *Saptawara*, day of week / redite both plant *sarwa soca / segment*, Monday / Soma is better to plant *sarwa*

bulbs, Tuesday / Anggara plant sarwa leaf, Wednesday / Bhuda plant sekar, Thursday / Wrehspati plant sarwa wija, Friday / Sukra plant sarwa mawoh, Saturday / Saniscara plant sarwa *turus*/ pillar (Yudha, 1993: 8).

Tree planting including rice planting in the fields, farmers in Bali remains accompanied by ceremonies and good for the day, and avoid taboo / day was not good. An important reason for doing the ceremony in the Hindu belief of plants are also treated like humans, trees or plants that are believed to live in this world has a soul. Belief set forth in *Tri Premana (sabda, bayu, idep)*. Plants as living creation of god, classified only have *bayu* (energy), while not having the *sabda* (sound) and *idep* (mind) (Wiana, 1992: 7). Indeed among the trees with other living things have the same essence. For example, if humans / creatures injured it will be out of blood. Similarly, trees / plants when cut it will also sap out. In the Balinese language called for tree sap, while being called *getih* / blood. Trees can also be injured, the skin can be peeled / or trunk can also be broken and so on. A tree trunk wound healing may take longer than the healing of human wounds. If the injured man generally heal faster because there are doctors who can help immediately. While herbs and longer healing time depends on the type of tree and the skin is usually difficult to get back to normal.

Naturally, Hindus taught to plant trees not only in his land, but also that there is in the ravine, in the forest, off the coast, hills, mountains and so on that have a lot of goals. Even in Regveda 05/09/10 described *vanaspatin pawanamana madhva samngdhi dharaya, sahasravalsam haritam braajamanam hiranyayam*, meaning O god Soma (plants) give water these plants with a thousand streams and make it green and sparkle with the brilliance illuminated like gold, with your dignity and dripping like honey (Wastawa, 2008: 11). In Regveda, trees, jungle, is associated with the flow of river water, which can be ascertained dense forest river filled with water, where the soil is no trees then the river will be dry. Because the tree must be maintained, the forest must be cherished; river flows must be kept clear. Scientifically is that the tree serves to store water that will be discharged when the dry season and many other benefits.

Traditional farming systems related to plant rice in the rice fields there are different means of farming that should be saved and well prepared. Means to be saved is *yeh* / water, *Tukad* / river, *empelan* / *bendungan*, *telabah* / ditch, *cakangan* / small ditch flows to the rice field, *tembuku* / place of the flow of water to the rice fields, strips / fields and subak / organization of irrigation in Bali. It should also be observed that there are many current water pollution which causes the water can not be used to irrigate the fields. Other special facilities such as cattle, buffalo, plow and mats, these can not be separated by traditional farmers in Bali wetlands,

although now many farmers are already using a tractor / modern cattle as a means of plowing.

Temples are associated with growing paddy besides Ulun Swi, Bedugul, Ulun Empelan, there are also temples in Pura Agung Besakih called Pura Banua. Temple which often has a similar name to the Pura Banua, or similar functions, are found in many other areas in Bali (Grader, 1969). Two great ceremony, *usaba bubuh* and *usaba ngeed*, ceremonies held at the temple and is traditionally performed during harvest. Ritual importance is shown by the use of buffalo on *usaba bubuh*, and the procession to the other big pretended during *usaba ngeed* which celebrates the marriage of Dewi Sri and Rambut Sedana (Stuart Fox, 2010:122). The Hindu farmers in Bali believe that rice as a symbol of the Goddess Sri. Goddess Sri as a symbol of fertility, while Rambut Sedana as a symbol of the livelihoods. Dewi Sri is associated with the rice while Rambut Sedana associated with money. Ceremony of growing paddy animated by the spirit to fertility and prosperity so as to build a work ethic of farmers in cultivating the soil, planting, nurturing, harvesting, storing agricultural produce (rice) which used for three things offerings, daily necessities and economic.

### 3. CONCLUSION

Hindu religious ceremony is always performed by farmers in Bali in cultivating the fields, all stages of cultivating the soil, planting, harvesting and storing crops accompanied by a ceremony. The ceremony is apparently giving spirit / work ethic for farmers to work in the fields. Farmer can feel a sense of comfort, calm during work. In addition to the ceremony in Bali farmers strongly believe in abstinence down to paddy, farmers therefore always consider the good and bad days work in the fields. All the ceremonies performed in the work aiming safety begged, pleaded and fruitful can be efficient in the use of the crop. Ceremony performed among others; ceremony of Lord *Ngendag* expressed permission to Earth so that safety is given in tilling the soil. Ceremony *Nuwasen* with rice seeds intended for lush body, *mubuhin* ceremony held after the completion of the goal for paddy rice pests. *Kakambuhan* Ceremony (42-day-old rice plants) recurring goal for Dewi Sri give the fertility of rice plants. *Ngisehin* ceremony performed after the rice thrives aims begged rice fruitful. *Mabyukukung* ceremony (rice yellowed) done to express gratitude to God that the rice is yellow and ready to harvest. Ceremony called *Ngetusin* (harvest rice) aims to thank Dewi Sri as ruler of fertility. *Mantenin* ceremony at *Lumbung Padi* aims appealed to Dewi Sri in order to save the stored rice when in use. *Pulu Nagingin* ceremony aims utter happiness to God for the outcome opponents are kept for consumption.

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